

White Privilege: Unpacking the Invisible Knapsack

"I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group"

By Peggy McIntosh

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to women's statues, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in women's studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are just seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow "them" to be more like "us."

Daily effects of white privilege

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
48. I have no difficulty finding neighborhoods where people approve of our household.
49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Daily Effects of Cisgender Privilege

Cisgender means a person identifies as the gender that was assigned to them at birth. See this article for more information. <http://time.com/3636430/cisgender-definition/>

1. Strangers don't assume they can ask me what my genitals look like and how I have sex.
2. My validity as a man/woman/human is not based upon how much surgery I've had or how well I "pass" as a non-Trans person.
3. When initiating sex with someone, I do not have to worry that they won't be able to deal with my parts or that having sex with me will cause my partner to question his or her own sexual orientation.
4. I am not excluded from events which are either explicitly or de facto men-born-men or women-born-women only.
5. My politics are not questioned based on the choices I make with regard to my body.
6. I don't have to hear "so have you had THE surgery?" or "oh, so you're REALLY a [incorrect sex or gender]?" each time I come out to someone.
7. I am not expected to constantly defend my medical decisions.
8. Strangers do not ask me what my "real name" [birth name] is and then assume that they have a right to call me by that name.
9. People do not disrespect me by using incorrect pronouns even after they've been corrected.
10. I do not have to worry that someone wants to be my friend or have sex with me in order to prove his or her "hipness" or good politics.
11. I do not have to worry about whether I will be able to find a bathroom to use or whether I will be safe changing in a locker room.
12. When engaging in political action, I do not have to worry about the gendered repercussions of being arrested. (i.e. what will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender?)
13. I do not have to defend my right to be a part of "Queer" and gays and lesbians will not try to exclude me from OUR movement in order to gain political legitimacy for themselves.
14. My experience of gender (or gendered spaces) is not viewed as "baggage" by others of the gender in which I live.
15. I do not have to choose between either invisibility ("passing") or being consistently "othered" and/or tokenised based on my gender.
16. I am not told that my sexual orientation and gender identity are mutually exclusive.
17. When I go to the gym or a public pool, I can use the showers.
18. If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment nor will all of my medical issues be seen as a product of my gender. ("Your nose is running and your throat hurts? Must be due to the hormones!")
19. My health insurance provider (or public health system) does not specifically exclude me from receiving benefits or treatments available to others because of my gender.
20. When I express my internal identities in my daily life, I am not considered "mentally ill" by the medical establishment.
21. I am not required to undergo extensive psychological evaluation in order to receive basic medical care.
22. The medical establishment does not serve as a "gatekeeper" which disallows self-determination of what happens to my body.
23. People do not use me as a scapegoat for their own unresolved gender issues.

The Male Privilege Checklist

(Compiled by Barry Deutsch. Permission is granted to reproduce this list in any way, for any purpose, so long as the acknowledgment of Peggy McIntosh's work is not removed.)

"An internet acquaintance of mine once wrote, 'The first big privilege which whites, males, people in upper economic classes, the able bodied, the straight (I think one or two of those will cover most of us) can work to alleviate is the privilege to be oblivious to privilege.' This checklist is, I hope, a step towards helping men give up the 'first big privilege.'"

1. My odds of being hired for a job, when competing against female applicants, are probably skewed in my favor. The more prestigious the job, the larger the odds are skewed.
2. I can be confident that my co-workers won't think I got my job because of my sex – even though that might be true.
3. If I am never promoted, it's not because of my sex.
4. If I fail in my job or career, I can feel sure this won't be seen as a black mark against my entire sex's capabilities.
5. I am far less likely to face sexual harassment at work than my female co-workers are.
6. If I do the same task as a woman, and if the measurement is at all subjective, chances are people will think I did a better job.
7. If I'm a teen or adult, and if I can stay out of prison, my odds of being raped are relatively low.
8. On average, I am taught to fear walking alone after dark in average public spaces much less than my female counterparts are.
9. If I choose not to have children, my masculinity will not be called into question.
10. If I have children but do not provide primary care for them, my masculinity will not be called into question.
11. If I have children and provide primary care for them, I'll be praised for extraordinary parenting if I'm even marginally competent.
12. If I have children and a career, no one will think I'm selfish for not staying at home.
13. If I seek political office, my relationship with my children, or who I hire to take care of them, will probably not be scrutinized by the press.
14. My elected representatives are mostly people of my own sex. The more prestigious and powerful the elected position, the more this is true.
15. When I ask to see "the person in charge," odds are I will face a person of my own sex. The higher-up in the organization the person is, the surer I can be.
16. As a child, chances are I was encouraged to be more active and outgoing than my sisters.
17. As a child, I could choose from an almost infinite variety of children's media featuring positive, active, non-stereotyped heroes of my own sex. I never had to look for it; male protagonists were (and are) the default.
18. As a child, chances are I got more teacher attention than girls who raised their hands just as often.
19. If my day, week or year is going badly, I need not ask of each negative episode or situation whether or not it has sexist overtones.
20. I can turn on the television or glance at the front page of the newspaper and see people of my own sex widely represented.
21. If I'm careless with my financial affairs it won't be attributed to my sex.
22. If I'm careless with my driving it won't be attributed to my sex.
23. I can speak in public to a large group without putting my sex on trial.
24. Even if I sleep with a lot of women, there is no chance that I will be seriously labeled a "slut," nor is there any male counterpart to "slut-bashing."
25. I do not have to worry about the message my wardrobe sends about my sexual availability.

26. My clothing is typically less expensive and better-constructed than women's clothing for the same social status. While I have fewer options, my clothes will probably fit better than a woman's without tailoring.
27. The grooming regimen expected of me is relatively cheap and consumes little time.
28. If I buy a new car, chances are I'll be offered a better price than a woman buying the same car.
29. If I'm not conventionally attractive, the disadvantages are relatively small and easy to ignore.
30. I can be loud with no fear of being called a shrew. I can be aggressive with no fear of being called a bitch.
31. I can ask for legal protection from violence that happens mostly to men without being seen as a selfish special interest, since that kind of violence is called "crime" and is a general social concern. (Violence that happens mostly to women is usually called "domestic violence" or "acquaintance rape," and is seen as a special interest issue.)
32. I can be confident that the ordinary language of day-to-day existence will always include my sex. "All men are created equal," mailman, chairman, freshman, he.
33. My ability to make important decisions and my capability in general will never be questioned depending on what time of the month it is.
34. I will never be expected to change my name upon marriage or questioned if I don't change my name.
35. The decision to hire me will not be based on assumptions about whether or not I might choose to have a family sometime soon.
36. Every major religion in the world is led primarily by people of my own sex. Even God, in most major religions, is pictured as male.
37. Most major religions argue that I should be the head of my household, while my wife and children should be subservient to me.
38. If I have a wife or live-in girlfriend, chances are we'll divide up household chores so that she does most of the labor, and in particular the most repetitive and unrewarding tasks.
39. If I have children with my girlfriend or wife, I can expect her to do most of the basic childcare such as changing diapers and feeding.
40. If I have children with my wife or girlfriend, and it turns out that one of us needs to make career sacrifices to raise the kids, chances are we'll both assume the career sacrificed should be hers.
41. Assuming I am heterosexual, magazines, billboards, television, movies, pornography, and virtually all of media is filled with images of scantily-clad women intended to appeal to me sexually. Such images of men exist, but are rarer.
42. In general, I am under much less pressure to be thin than my female counterparts are. If I am fat, I probably suffer fewer social and economic consequences for being fat than fat women do.
43. If I am heterosexual, it's incredibly unlikely that I'll ever be beaten up by a spouse or lover.
44. Complete strangers generally do not walk up to me on the street and tell me to "smile."
45. Sexual harassment on the street virtually never happens to me. I do not need to plot my movements through public space in order to avoid being sexually harassed, or to mitigate sexual harassment.
46. On average, I am not interrupted by women as often as women are interrupted by men.
47. I have the privilege of being unaware of my male privilege.

Christian Privilege Checklist

"30+ Examples of Christian Privilege" is one of Sam Killerman's privilege lists that he created for people of privilege to empathize with other, non-privileged individuals. Social justice advocate, Killermann writes:

1. You can expect to have time off work to celebrate religious holidays.
2. Music and television programs pertaining to your religion's holidays are readily accessible.
3. It is easy to find stores that carry items that enable you to practice your faith and celebrate religious holidays.
4. You aren't pressured to celebrate holidays from another faith that may conflict with your religious values.
5. Holidays celebrating your faith are so widely supported you can often forget they are limited to your faith (e.g. wish someone a "Merry Christmas" or "Happy Easter" without considering their faith).
6. You can worship freely, without fear of violence or threats.
7. A bumper sticker supporting your religion won't likely lead to your car being vandalized.
8. You can practice your religious customs without being questioned, mocked, or inhibited.
9. If you are being tried in court, you can assume that the jury of "your peers" will share your faith and not hold that against you in weighing decisions.
10. When swearing an oath, you will place your hand on a religious scripture pertaining to your faith.
11. Positive references to your faith are seen dozens of times a day by everyone, regardless of their faith.
12. Politicians responsible for your governance are probably members of your faith.
13. Politicians can make decisions citing your faith without being labeled as heretics or extremists.
14. It is easy for you to find your faith accurately depicted in television, movies, books, and other media.
15. You can reasonably assume that anyone you encounter will have a decent understanding of your beliefs.
16. You will not be penalized (socially or otherwise) for not knowing other people's religious customs.
17. Your faith is accepted/supported at your workplace.
18. You can go into any career you want without it being associated with or explained by your faith.
19. You can travel to any part of the country and know your religion will be accepted, safe, and you will have access to religious spaces to practice your faith.
20. Your faith can be an aspect of your identity without being a defining aspect (e.g., people won't think of you as their "Christian" friend)
21. You can be polite, gentle, or peaceful, and not be considered an "exception" to those practicing your faith.
22. Fundraising to support congregations of your faith will not be investigated as potentially threatening or terrorist behavior.
23. Construction of spaces of worship will not likely be halted due to your faith.
24. You are never asked to speak on behalf of all the members of your faith.
25. You can go anywhere and assume you will be surrounded by members of your faith.
26. Without special effort, your children will have a multitude of teachers who share your faith.
27. Without special effort, your children will have a multitude of friends who share your faith.
28. It is easily accessible for you or your children to be educated from kindergarten through post-grad at institutions of your faith.
29. Disclosing your faith to an adoption agency will not likely prevent you from being able to adopt children.
30. In the event of a divorce, the judge won't immediately grant custody of your children to your ex because of your faith.
31. Your faith is taught or offered as a course in most public institutions.
32. You can complain about your religion being under attack without it being perceived as an attack on another religion.
33. You can dismiss the idea that identifying with your faith bears certain privileges.

Daily effects of straight privilege

This article is based on Peggy McIntosh's article on white privilege and was written by a number of straight-identified students at Earlham College who got together to look at some examples of straight privilege. These dynamics are but a few examples of the privilege which straight people have. Lesbian, gay, bisexual, and queer-identified folk have a range of different experiences, but cannot count on most of these conditions in their lives.

On a daily basis as a straight person...

1. I can be pretty sure that my roommate, hallmates and classmates will be comfortable with my sexual orientation.
2. If I pick up a magazine, watch TV, or play music, I can be certain my sexual orientation will be represented.
3. When I talk about my heterosexuality (such as in a joke or talking about my relationships), I will not be accused of pushing my sexual orientation onto others.
4. I do not have to fear that if my family or friends find out about my sexual orientation there will be economic, emotional, physical or psychological consequences.
5. I did not grow up with games that attack my sexual orientation (IE fag tag or smear the queer).
6. I am not accused of being abused, warped or psychologically confused because of my sexual orientation.
7. I can go home from most meetings, classes, and conversations without feeling excluded, fearful, attacked, isolated, outnumbered, unheard, held at a distance, stereotyped or feared because of my sexual orientation.
8. I am never asked to speak for everyone who is heterosexual.
9. I can be sure that my classes will require curricular materials that testify to the existence of people with my sexual orientation.
10. People don't ask why I made my choice of sexual orientation.
11. People don't ask why I made my choice to be public about my sexual orientation.
12. I do not have to fear revealing my sexual orientation to friends or family. It's assumed.
13. My sexual orientation was never associated with a closet.
14. People of my gender do not try to convince me to change my sexual orientation.
15. I don't have to defend my heterosexuality.
16. I can easily find a religious community that will not exclude me for being heterosexual.
17. I can count on finding a therapist or doctor willing and able to talk about my sexuality.
18. I am guaranteed to find sex education literature for couples with my sexual orientation.
19. Because of my sexual orientation, I do not need to worry that people will harass me.
20. I have no need to qualify my straight identity.
21. My masculinity/femininity is not challenged because of my sexual orientation.
22. I am not identified by my sexual orientation.
23. I can be sure that if I need legal or medical help my sexual orientation will not work against me.
24. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has sexual orientation overtones.
25. Whether I rent or I go to a theater, Blockbuster, an EFS or TOFS movie, I can be sure I will not have trouble finding my sexual orientation represented.
26. I am guaranteed to find people of my sexual orientation represented in the Earlham curriculum, faculty, and administration.
27. I can walk in public with my significant other and not have people double-take or stare.
28. I can choose to not think politically about my sexual orientation.
29. I do not have to worry about telling my roommate about my sexuality. It is assumed I am a heterosexual.

30. I can remain oblivious of the language and culture of LGBTQ folk without feeling in my culture any penalty for such oblivion.
31. I can go for months without being called straight.
32. I'm not grouped because of my sexual orientation.
33. My individual behavior does not reflect on people who identify as heterosexual.
34. In everyday conversation, the language my friends and I use generally assumes my sexual orientation. For example, sex inappropriately referring to only heterosexual sex or family meaning heterosexual relationships with kids.
35. People do not assume I am experienced in sex (or that I even have it!) merely because of my sexual orientation.
36. I can kiss a person of the opposite gender in the cafeteria without being watched and stared at.
37. Nobody calls me straight with maliciousness.
38. People can use terms that describe my sexual orientation and mean positive things (IE "straight as an arrow", "standing up straight" or "straightened out") instead of demeaning terms (IE "ewww, that's gay" or being "queer").
39. I am not asked to think about why I am straight.
40. I can be open about my sexual orientation without worrying about my job.

Able-bodied Privilege

Phyllis M. May-Machunda

Ableism is the systemic disempowerment of person with disabilities for the advantage of able-bodied persons...Ableism has conferred privileges on able-bodied people which have permitted them to live in the world with false senses of comfort, security, perfectability, superiority, and their responsibilities to others...I have assembled the following list of ways able-bodied privilege has benefited me in my daily environments." (<http://www.library.wisc.edu/wp-content/uploads/2014/09/ExploringInvisibleKnapsack.pdf>)

1. I can ignore the width of doors, the presence of steps and other architectural features of buildings.
2. I can use any bathroom stall I want including squeezing into tiny bathroom stalls without regard for the requirements of a wheelchair or of toileting assistance.
3. I can use the bathroom and take care of my personal grooming needs without assistance.
4. I am not dependent on hiring strangers and acquaintances to assist me with my daily routines and private matters.
5. I can be fairly sure that when people look at me, they don't assume that I would be better off dead or that I am a social burden because of my disabilities.
6. I can assume that I will not be perceived as angry, incompetent, childlike, or helpless just because of the condition of my body.
7. I can assume that I will be perceived as and treated as an adult after I have reached adulthood.
8. I can be fairly sure that the first reaction to me is not pity or revulsion due to the condition of my body.
9. I can assume that few people would think I had no right to be born.
10. I can turn on the television, read a book or magazine, and be sure that I can see people operating with similar abilities to me and I can use their experiences as a gauge to understand my own.
11. I am assumed to be a social being in need of interaction with peers.
12. I am not expected to speak for all people who, like me, are able-bodied.
13. I can anticipate being employed and be perceived as capable of working.
14. I can expect to succeed or fail in my job or life without it reflecting on all people with similar abilities.
15. If I move to a new job, I am fairly sure that I can find both an accessible workplace and residence.
16. I can anticipate being able to physically enter homes of friends and family when visiting.
17. I can anticipate being able to walk through the aisles of any store I choose and rely on being able to take advantage of detours for where I need to go if elevators are out of commission.
18. I can anticipate being able to reach products on store shelves.
19. I can see successful role models with similar abilities to mine in a wide variety of careers.
20. I can spontaneously participate in activities. I do not have to preplan routine trips.
21. I can assume that I can physically, emotionally, or cognitively handle most everyday situations.
22. I can look others in the eye in my daily interactions.
23. If I need to find information about my body, I am pretty sure that I can find someone who has the expertise to help me research the information I need and help me interpret it appropriately.
24. I can assume that my group is not viewed seeking handouts or deserving special favors whenever someone is nice toward my group.
25. I can assume that the entrances I use will not be service entrances or take me past dumpsters.
26. I can assume that I can select where I sit at the movies, concerts, or in church.
27. I can assume that most materials I encounter appearing in the languages I read are readable without adaptive equipment or assistance.
28. I can assume that public safety information, e.g. traffic signs, curb cuts, detour information, will be accessible to me.

29. I can assume that when I am in need of public or private transportation, it will be accessible to me.
30. I can assume that I do not have to make advance reservations in order to attend most public events or facilities.
31. I can buy a car without having to purchase adaptive equipment to make it usable.
32. I can assume that I can go into any restaurant and find something on the menu that I can eat and it will be served in a form that I can eat without too much difficulty.
33. I can assume that when people look at the condition of my body, they will not question the appropriateness of my right to be a sexual being or parent.
34. I can talk to myself without being accused of hallucinating or abusing drugs or alcohol.
35. I can be insured and can afford to be insured.
36. I can assume that the items I need for my personal daily care will be conveniently available and their costs will be affordable.
37. I do not have to prove myself as superhuman in order to be respected as a full human being.
38. I can feel fairly sure that I am not viewed as subhuman, defective, or deviant due to the condition of my mind, body, or emotional self.
39. People do not recoil from me because they fear the condition of my mind or body is contagious.
40. I can remain oblivious to the use of language which demeans those with disabilities without feeling penalties for doing so.
41. My lack of participation in an activity can be assumed to be a matter of choice
42. I do not have to depend on and negotiate with institutional bureaucracies to obtain the majority of the support services I need to live my daily life.
43. If I underachieve, my performance is not assumed to be my level of competence.
44. When I am told about or given curricular materials about our national heritage, they will include the achievements of people with similar bodily condition to mine.
45. As a child, I did not have to be educated about systemic ableism for my daily survival in society.
46. I am not frequently the target of exploitative scams nor do I need to regularly sift through and weigh an assortment of real and false promises of imminent cures to fix or improve my physical, emotional, or cognitive condition.
47. I am assumed to be capable of making my own life decisions.
48. I can feel confident that the condition of my mind, body, or emotional self is not perceived as the result of sin or evil.

Intellectual Privilege

My Area 3 class read several articles about privilege. The first was Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack." The other two were response articles about straight privilege and Christian privilege. Since intellectual privilege is the commonality among all GSW students, we compiled the following list.

1. I have never been looked down upon because of the grades I make.
2. When I make a comment in class, no one questions where I got my information.
3. I can be sure to be accepted into a college when I apply.
4. If I put enough work in, I can be sure to earn passing grades.
5. People are willing to overlook my mistakes because they are just that – mistakes.
6. Continuing education is not seen as a challenge or major accomplishment over adversity.
7. When I tell people what my future plans are, they don't question whether or not those plans are feasible for me.
8. As I am perceived as intelligent, my opinions are valued over those who are considered less so, even if they have a better idea.
9. I am more trusted by my teachers and peers as leaders as they seem to equate intelligence with responsibility and trustworthiness.
10. I can get away with more lying as my intelligence makes me more trusted.
11. I am given access to better materials at school as I am thought of as more deserving and responsible.
12. Intellectually gifted students are much more likely to be allowed to do things teachers normally wouldn't let students do.
13. I am given first priority in scheduling and the option to participate in extracurricular activities.
14. I do not fear being called on to read out loud during class.
15. I can be confident that if I approach a teacher in a timely manner to ask for help or an extension, it will be given to me.
16. I can read a newspaper or watch a newscast and understand what is being reported.
17. I can walk through the halls at school without being questioned about my purpose.
18. I can count on going into a new school and finding classes that will be appropriate for my academic needs.
19. When I get a good grade, I will not be suspected of cheating.
20. I can feel comfortable approaching my teachers because I know that they know that I am academically capable.
21. If a teacher asks me to stay after class, I can assume it will be about something other than my academic ability (though it may be about performance).
22. It is not unusual for me to be approached by teachers and counselors with new opportunities to learn and grow as a leader.
23. I can assume that when I get called to the office, I am not in trouble.
24. Grade-level textbooks are written at a literacy level that is at or below my reading level.